"The Truth shall make you FREE."—Christ.

The Christian Freeman.

A MONTHLY JOURNAL.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

No. 9.] SEPTEMBER, 1862. [Price 1½d.

TWO HUNDRED YEARS AGO.

How the Conformists sinned, and the Nonconformists suffered.

We have already shown that upwards of two thousand ministers were pushed out of the Church of England, many of them aged and revered men—many of them learned and able preachers, men whose countenances were radiant with the piety and purity of their hearts; they were cast out of their churches and their homes, to be hooted in the streets, to be pelted with dirt and rotten eggs, and some of them whipped through the streets, and imprisoned, and fined, and to suffer death. And why all this suffering, and privation, and shame? Religion had become an Act of Parliament thing, and all this must be done to establish the dominancy of the State Church, and crush all forms of dissent in this country. There were so many ministers, and their hearers, dragged to prison that there was no room for a time for the rogues and vagabonds of the age. The prisons were filled with Dissenters; and the preference was given to Dissenters for gaols over thieves and robbers. The Rev. John Bailey, when before the judges, said: "If I had been drinking, gaming, and carousing at a tavern with company, my Lords, I presume that would not have procured my being thus treated as an offender. Must praying to God and preaching Christ, with a company of Christians who are as peaceable, inoffensive, and as serviceable to His Majesty and the government as any of his subjects: must this be considered as a *greater crime?*" The Recorder answered, "We will have you to know this is a greater crime."

Judge Jeffries was then triumphant, and there never was a greater disgrace to our courts of law, before or since that time, that such a man should have been encouraged and applauded in his way of dealing with the Dissenters. Here is a specimen of the man in court, in his treatment of the learned and judicious Baxter. The counsellor, Baxter had employed, interposed in the midst of a torrent of abuse, and said that Mr. B. was a respectable man, and so much so that the King would give him a bishopric, if he would conform. Jeffries replied: "Yonder stands Oates on the pillory and he says he suffers for the truth, and so says Baxter; but if Baxter did but stand on the other side of the pillory with him, I would say two of the greatest rogues and rascals of the kingdom stood there. And he might be made a bishop. What ailed the old blockhead, the unthankful villain that he would not conform? Was he wiser and better than other men? Hang him this one old fellow hath cast more reproach upon the Constitution and Church than will be wiped off these hundreds of years. But I'll handle him for it; for by God he deserves to be whipped through the city." He did propose this to the other judges, but was overruled.

From these specimens of treatment in the courts it may be seen how the ejected ministers were handled by the officers of the Crown. This power to punish and insult Nonconformist ministers was given by two Acts of Parliament, passed after their ejection from their churches. "The Conventicle Act," of 1664, runs thus: "That if any person above the age of sixteen, after the 1st of July, 1664, shall be present at any meeting, under colour or pretence of any exercise of religion in other manner than is allowed by the liturgy or practice of the Church of

England, where shall be five or more persons than the household, shall for the first offence suffer three months imprisonment, upon record made upon oath under hand and seal of a Justice of the Peace, or pay a sum not exceeding £5. For the second offence, six months imprisonment, or ten pounds; and for the third offence, the offender to be banished to some of the American plantations for seven years, except New England and Virginia, or pay one hundred pounds. And in case they return or make their escape, such persons are to be adjudged felons and suffer death, without benefit of the clergy. . . . . They who suffer such conventicles in their houses or barns are liable to the same forfeitures as other offenders."

This was certainly a terrible scourge put into the hands of a single Justice of the Peace, without the verdict of a jury, the oath of the informer being sufficient. And at the time when the Parliament was passing this act at Oxford, having fled there from the Plague, the Nonconformist ministers in London were attending to the sacred offices of religion, from the scene of which the Conformist ministers and the minions of the Government had fled.

Then followed, a year after, another act called the Five Mile Act, for they seemed to know no bound to the course of oppression they commenced to pursue. And all this was by a king that had promised to make the Dissenters as happy as himself. This act reads: "And all such Nonconformist ministers shall not, after the 24th of March, 1665, unless in passing the road, come or be within five miles of any city, town corporate, or borough that sends burgesses to Parliament; or within five miles of any parish, town, or place wherein they have since the act of oblivion been parson, vicar, or lecturer, in or where they may have preached in any conventicle on any pretence whatever, upon forfeiture for every such offence of the sum of forty pounds; one-third to the king, one-third to the poor, one-third to the informer. And they shall be incapable of teaching any school, or taking any boarders, or tablers, paying the same penalty, £40. Two Justices of the Peace may commit the offender to prison, without bail." Some ministers who were living out in the country were annoyed by rascals measuring the distance of miles, to see if they could *lay hold of them.*

It may be at once imagined how hard these acts pressed upon the two thousand ejected ministers. Still they did meet with their people in out of the way places, and at each others homes. Though there were many spies and informers for the large sum Government had offered to find out such meetings, the Dissenters assembled and worshipped and were instructed together. In the dark hours of the night they met, and sometimes before the dawn of the day they would get away out of the towns and cities, and meet in some lone place, in the forest or in the cleft of some rock, or by the sea-side. They changed their places of meeting, and even changed their own names to escape detection. A few cases out of hundreds of persecution and suffering we will now lay before our readers.

Mr. Henry Parsons.—He was seized at Taunton, while preaching to a numerous congregation, and carried to Ilchester jail. The persons who conducted him thither obliged him as soon as he came to the end of the town, to quit his horse, and travel through a bad road on foot, whipping him on in a barbarous manner; his feet were so much hurt as to bleed; he was discharged, though several times afterwards was cast into prison, and thrown into vile dungeons.

Mr. John Moore was subject to much persecution, but he providentially escaped. On one occasion he had hastily left his home just before his persecutors entered with great violence, and ran their swords through all the beds, in expectation of either discovering, or destroying him. He had at this time seven children, and one of whom being very young, innocently asked her mother whether these were not the Philistines.

Mr. John Nosworthy, M.A., Oxford University, was imprisoned with forty others in Winchester. On being removed from one prison to another, the rest went two by two, chained together, and he marched singly at their head, with his hands so fast bound with a cord, that the blood burst out at his finger

ends. Once when he and his family had breakfasted, and had nothing left for another meal, his wife lamented her condition, and said, "What shall I do with my poor children?" He persuaded her to walk abroad with him, and seeing a little bird, he said to her, "Take notice how that bird chirps, though we cannot tell whether it has breakfasted, and if it has, it knows not whither to get a dinner. Therefore be of good cheer, and do not distrust the providence of God, for we are much better than many sparrows." Such was his resignation and confidence in God.

Mr. Thomas Sare was once disturbed by a party of soldiers; on their being ordered to fire, Mr. Sare opened his breast and bid them fire, for he was ready to die for his master, at which they were so struck as to desist, and he escaped.

Mr. Ames Short, M.A., at Topsham. He was much persecuted for his Nonconformity. When the Five Mile Act confined him to his home, the county troops often entered the town to search for him, and rifle his house. Being several times disappointed, they were enraged, and one of them caught his son, held a pistol to his breast, and threatened to kill him if he did not tell where his father was. The child answered, "My father does not acquaint me whither he goes;" and the servant was threatened in the same way. Her reply was, "My master does not hide himself in such places; he has a better protector." To which she had the reply, "The devil take him and his protector too." He was several times carried to jail and laid in dungeons, but none of these persecutions moved him, but said he had greater peace in his own mind when his persecution was the most bitter.

Mr. William Haworth was preaching at St. Albans, when a party of soldiers came in with a view to apprehend him, when one of the hearers who interposed to prevent it was shot dead, and Mr. Haworth was heavily fined.

Mr. Bampfield, M.A., while preaching, 1682, a constable and several men with halberts rushed into the assembly. The constable ordered him, in the King's name, to come down. He answered that he was discharging his office in the name of the King of Kings. The constable telling him he had a warrant from the Lord Mayor, Mr. Bampfield replied, "I have a warrant from Christ, who is 'Lord maximus,' to go on," and so proceeded in his discourse. They then pulled him from his pulpit, and carried him before the Mayor, and in the following year he was carried off to jail, and from the hard treatment he received, soon after died in Newgate.

Humphrey Philips, M.A., was confined in Ilchester jail for one year, was then brought in the depth of winter through the snow to the assizes at Wells, where he met with cruel usage, being put into a chamber full of all sorts of creatures, and being put into a bed where the sheets were so wet as to cling to his flesh; his ministry was full of trouble and danger, yet he never gave way, but obeyed the dictates of conscience.

Thomas Horrockes, M.A.—A court being called in London, he was accused of various crimes, and called by some of the aldermen heretic, schismatic, traitor, etc.; and when he was pleading for himself, one of the aldermen rose from the bench and gave him a box of the ear, so as to beat off his satin cap. He was acquitted when taken before the judge, who thought he deserved no such treatment. The alderman replied that he was a pestilent fellow, and had preached to five hundred at once through the grate of his prison but the Sunday before. The judge said, "That was a sign he was beloved," and acquitted him.

Mr. Nathaniel Heywood, at Scaresbrick. On the Lord's day, December 20th, 1674, three men came while he was at prayer, before the sermon, and when he had ended, said: "Sir, you are our prisoner, come down and go with us;" and the man held a pistol to his head, because he desired to go on preaching.

Edward Reyner, M.A., was subject to much persecution and risk of his life on several occasions. Once he was pursued, and there was none to oppose them. He fled into the library to hide himself, but they followed him with drawn swords, swearing they would have him dead or alive, upon which he opened

the doors, and they stripped him of his coat, took away his purse, and led him away in triumph.

These few cases show the spirit of the age and the hard treatment those learned, faithful, and godly men were subjected to. They were made the sport of the populace, the jest of theatres, and the song of fools. They were insulted in the streets, and not safe in their own homes, and must live five miles away from corporate towns. They were exposed to the pillory, and some of them whipped through the streets. Money that was left to them by sympathizing friends was seized by the Government. Many of their hearers were reduced to poverty through fines imposed upon them for giving them shelter or attending to their ministry.

But not only did the ejected ministers and the people suffer, but all the different denominations of Dissenters were made to suffer.

The Quakers regarded the Restoration of Charles II. in a most favourable view; and one of their leaders soon had access to the King, who promised them in these words: "Of this you may be assured, that you shall none of you suffer for your opinions on religion, so long as you live peaceably: and you have the word of a king for it; and I have also given forth a declaration to the same purpose, that none shall wrong you or abuse you." But far from this was the case. They were continually being kicked and cuffed about. It is said they had their legs continually in sores, by the kicking of the Episcopal party. Their houses were ransacked, and they had no relief. Their persons were never safe in the streets. Their meetings were broken up by the soldiers. They were cast into gaols among the common felons. The sick among them were, at times, dragged out of their beds and cast into prisons, the most loathsome, to die. Thousands of them filled prisons, sickened and died, with no manner of charge against them at all. They were pure and peaceable. It is true they expressed their detestation of steeple houses, and well they might. The Bishop of Peterboro' said, "It was in contemplation at one time to confiscate the whole of the property of the Quakers, and to sell them all into slavery in America." The treatment they frequently received was almost equal to this in numerous cases. So did the Baptists encounter the wrath of the Church. It could not be on political grounds, for it was not known that one of the Baptists served in the army against the father of Charles II. Yet they were exposed to severe sufferings. Their assemblies were broken up by the soldiers. The doors of their dwelling-houses were battered in. They were threatened by the populace that they would hang them; they were mobbed in the streets. They were indicted at the sessions for not attending church, and many of them, at different times, were fined £20. Their houses were ransacked and their families abused in a most violent manner. They were oftentimes pulled out of their houses, and thrown into the streets, and hauled to prison. In Whitechapel, London, their meeting-house was entered by the soldiery at different times, and they were dragged to prison, and cuffed and beaten openly in the streets. Some of them lay long in Newgate. In town and country this was the way they were handled.

The Independents and Unitarians of the times were also very much PERSECUTED. John Biddle, who had been somewhat protected (as a heretic, by Cromwell), was thrown into prison again in 1662. A few others with him were sent to prison and bail refused. He was brought to trial, and fined £100, and to be in prison until it was paid. In less than five weeks so filthy and noisome was the prison he was seized with a disease that threatened his life. He petitioned to leave the prison for a few weeks, and so rancorous were his persecutors they would not grant the dying man a change of abode. And on the 22nd of September, 1662, he died in the forty-seventh year of his age. He had been several times before cast into prison, and he felt himself so harrassed and weakened by the persecutions, that he said at the beginning of this year if they cast me into prison again it will end my life. He said he was quite prepared for death and FUTURE HAPPINESS. As he was dying, he said to the person beside him, "My work is done."

Need we say another word on the history of religion in England two hundred years ago, and how the Conformists sinned and the Nonconformists suffered. We should remember that it was out of that fiery furnace of persecution the present liberties of England have sprung. Our forefathers sowed in tears, and we have reaped in joy. They bore the burden and heat of the day; they laboured for freedom of worship, and we have entered upon the fruits of their labour.

So God overrules the afflictions and losses of one generation for the greater good of another, and yet equally compensates all. The demons of misrule and tyranny are made by his sovereign hand the ministering angels of greater mercy and freedom. It is well for us thus to judge of any temporary trouble and darkness, that out of it will come the sunshine of greater happiness and peace. We should also remember that those great confessors for liberty bequeath to us a duty as well as a legacy. According to their light they did brave battle against the errors and superstitions of their age. The world is not freed yet from sin and error of one kind or another. They say to us by their suffering and faithfulness, "Go ye and do as we have done," for much remains to conquer still.

FIFTEEN FOLLIES.

1.—To think that the more a man eats, the fatter and stronger he will become.

2.—To believe that the more hours children study at school, the faster they learn.

3.—To conclude that if exercise is good for the health, the more violent and exhausting it is, the more good is done.

4.—To imagine that every hour taken from sleep is an hour gained.

5.—To act on the presumption that the smallest room in the house is large enough to sleep in.

6.—To argue that whatever remedy causes one to feel immediately better is "good for" the system, without regard to more ulterior effects. The "soothing syrup," for example, may stop the cough of children, and may arrest diarrhœa, but only to cause, a little later, alarming convulsions, or the more fatal inflammation of the brain, or water on the brain; at least, it always protracts the disease.

7.—To commit an act which is felt in itself to be prejudicial, hoping that somehow or other it may be done in your case with impunity.

8.—To advise another to take a remedy which you have not tried yourself, or without making special inquiry whether all the conditions are alike.

9.—To eat without an appetite, or continue to eat after it has been satisfied, merely to gratify the taste.

10.—To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and a weary waking in the morning.

11.—To remove a portion of the clothing immediately after exercise, when the most stupid drayman knows that if he does not put a cover on his horse the moment he ceases work, in winter, he will lose him in a few days, by pneumonia.

12.—To contend that, because the dirtiest children in the street, or on the highway, are hearty and healthy, therefore it is healthy to be dirty, forgetting that continuous daily exposure to the pure out-door air, in joyous unrest, unrestrained activities, is such a powerful agency for health, that those who live thus are well, in spite of the rags and filth.

13.—To presume to repeat later in life, without injury, the indiscretions, exposures, and intemperances which in the flush of youth were practised with impunity.

14.—To believe that warm air is necessarily impure, or that pure cool air is necessarily more healthy than the confined air of a close and crowded vehicle. The latter, at most, can only cause fainting or nausea; while entering a conveyance after walking briskly, lowering a window, thus while still exposed to a draft, will give a cold infallibly, or an attack of pleurisy or pneumonia, which will cause weeks and months of suffering, if not actual death within four days.

15.—To "remember the Sabbath day," by working harder and later on Saturday than on any other day in the week, with a view to sleeping late next morning, and staying at home all day to rest; conscience quieted by the plea of not "feeling very well."—*Journal of Health.*

CATECHISM.

Question.—Wherein has Unitarianism been a failure?

Answer.—In unconsciously taking for its motto a misreading of Proverbs iv. 23: "Keep thy *head* with all diligence, for out of it are the issues of life."

Q.—Where is the text, thus read, to be found with full comments?

A.—In the Gospel according to Buckle.

Q.—What is the result of such religious "head-ship?"

A.—A rationalness which some are uncharitable enough to think indifference, and a church too "broad" in proportion to its length and depth.

Q.—Into what does an all-*head* religion often harden?

A.—Into skepticism.

Q.—Into what does it flatten?

A.—Into formalism.

Q.—Into what does it soften?

A.—Into æstheticism, figures, metaphors, and "such beautiful prayers and chants."

Q.—Can the world be saved without "great sermons?"

A.—Assuredly not.

Q.—The more the better?

A.—No. Only one every fine Sunday.

Q.—Must we, then, confess ignorance to be the mother of devotion?

A.—No, not of devotion that is worth anything. The opposite of wrong is not necessarily right.

Q.—What shall we say of attempts to *liturgize* our religious body?

A.—Galvanism is not life. "Why seek ye the living among the dead?"

Q.—Have our many words on "broad church," "birthright church-membership," "liturgies," "one service on Sunday," "reason and faith," roused, warmed, or quickened us?

A.—To all appearance, NO.

Q.—What do we fear the most?

A.—Earnestness—we call it fanaticism.

Q.—Must we, then, try to stop thinking, and feel, feel, feel?

A.—No. Unitarians can not be Moravians or Methodists.

Q.—Must we stop thinking, and believe, believe, believe?

A.—No. We can be neither Roman Catholics nor Calvinists—perhaps one as soon as the other.

Q.—What if our hearts are "cold and dead?"

A.—Do, and then you will *feel*, and your theological thought can never become skepticism or indifferentism.

Q.—*What* shall I do?

A.—"The duty that lies nearest thee; thy next duty will thus already have become clearer." Thou livest in a most momentous hour. "Awake, thou that sleepest, and arise from the dead, and" THEN "Christ will give thee light."

—*Christian Inquirer.*

DON'T SCOLD.

I WAS making a dress for my little two-year-old Fanny, and would have finished it last evening, but for the lack of just one half-a-yard of trimming.

"Too bad," said I, in a tone of impatience, letting my hands fall upon my lap.

"What is too bad?" asked my husband, in his quiet way, glancing up from the book he was reading.

"My trimming is short just half-a-yard, and I can't finish this dress to-night. It is so provoking! I was sure five yards wouldn't be enough, but Mrs. Slade said she only used four and a-half on her Pinky's frock, and insisted that I shouldn't buy any more. I wish people would mind their own business."

I was really out of humour, and answered a remark from my husband in a pettish way. He said nothing further, but kept on with his reading, while I worried myself in a fruitless manner over the unfinished dress, and made myself, I am ashamed to say, quite unhappy about it.

On the next morning, after breakfast, as my husband stood with Fanny in his arms, receiving his good-bye hug and kiss, I called out to him from the dining-room—"Stop a minute, Henry. I want you to get me a yard of that trimming. It won't be much out of your way to go to Maxwell's. Just wait until I run up stairs and get a piece of it for a sample."

—"Now you won't forget?" I said, handing him the sample of trimming wrapped up nicely.

"Of course not," he replied, with a pleasant laugh.

"Oh, but you are so forgetful, Henry." I had my reasons for doubting the fidelity of his memory—he is not always faithful in the performance of my trifling commissions; and no wonder, for he has a world of business cares and perplexities on his mind.

"Never fear; you shall have your trimming. Do you think I'd forget anything that was for my little Fanny," and he hugged the darling close to his bosom, nearly smothering her with kisses. In the next minute he was in the street.

My husband's business is away down town, nearly two miles from our dwelling, and he is usually absent from morning till night. Twenty times during the day I had Fanny's new dress in my hand—it was a delicate blue merino, just suiting her fair complexion—and every time I wished for the trimming that I might give the finishing touch. As evening approached, and the time for my husband to return drew near, my thoughts dwelt more intently on the trimming. "How foolish," said I, mentally, "to let my mind become so absorbed in a trifle."

Darkness came down; the gas was lighted; and I sat, with Fanny in a little chair by my side, awaiting the moment when my husband should come in. His key rattled in the door, and Fanny, starting to her feet, went flying down stairs. I sat still by my workstand, on which the blue merino dress was lying ready for the deficient trimming. I heard Fanny's laughing cry of joy as she sprang into her father's arms; the sound of well-known steps came up the stairs, and in a moment after my husband entered the room, his face all aglow with pleasure, bearing his precious burden. The child was his idol, and Fanny loved him with an ardour that made me at times feel almost jealous.

"Have you got the trimming?" I asked, forgetting to press forward and put up my lips for the accustomed kiss.

"Now that is too bad!" he exclaimed, a shadow falling over his face. "It hasn't once crossed my mind since I left the house this morning. I have had such a busy day, and so many things to occupy my mind."

My heart gave an indignant bound; the blood rushed to my face; I was disappointed and angry. "It is too bad!" I replied sharply. "Too bad that my husband can't attend to my most trifling request. It will be a long time before I ask him to do anything more for me."

"I am very sorry," he replied, in a tone of regret.

But I would take no apology; the neglect seemed so inexcusable. He had to pass Maxwell's in going and returning, and it wouldn't have taken five minutes to match the trimming. I don't remember all that I said; but I must have spoken in a very unwifely manner. My husband, after excusing himself, made no further reply, but looked grieved and hurt. Fanny made a movement to get down from his arms, and he set her on the floor. As soon as she was released, she came quickly across the room, to where I was sitting, drew down my head, and lifting her tear-filled eyes to my face, whispered, through quivering lips, this sentence, which went rebukingly to my heart:

"Don't told papa!—he's dood!"

I couldn't stand that. Yes, he was kind and good, thoughtful and loving; and for that one act of forgetfulness, in the midst of a busy, and, for all I knew, perplexed and anxious day, I had assailed him with harsh words on the instant he crossed the threshold of his home.

"Yes, darling, papa is good," I whispered back, as I kissed my precious little monitor, "and I'll never scold him again." Repentant tears were in my eyes as I rose and crossed the room.

"Forgive me, dear," I said, as I laid my lips on his clouded forehead. "It was a moment of forgetfulness. The trimming is of no consequence. I shall be out to-morrow and will get it myself."

"I am sorry about it," he answered. "It was a little thing, and I should have remembered it. In the future I will be more thoughtful."

"And so will I," was my penitent response.

And I trust that I have been. Dear little Fanny! Can I ever forget her look and tone, when she said, "Don't told papa!—he's dood!" No, never.—*Home Magazine.*

GOOD WORDS TO OUR YOUNG PEOPLE.

By Rachel Evans.

(Continued from page 121.*)*

Faith.—The conduct of a child who puts his hand unhesitatingly into that of his mother and allows her to lead him whithersoever she pleases, is the most striking and beautiful example of faith which can be imagined. Such should be the feeling with which we follow the direction of our Heavenly Father, with an unwavering, undoubting faith, and assuredly it will be rewarded with a divine peace which can be felt but never described. I rememember, with melancholy pleasure, a beautiful instance of faith and gentleness in a woman whose whole life would have been miserable had she not been thus supported. Her husband was low in his tastes and habits, and unkind in the extreme, yet she bore with him with the utmost patience and meekness, never relaxing in her endeavours to please him, and never murmuring at what to others appeared a severe dispensation of Providence. She uncomplainingly worked at her needle, and gained thus a small livelihood, but the brutal husband too often took from her her own small gains, in order to spend them in selfish and degrading pleasures, when his own means were gone. Still she bore all; and her sweet smiling countenance always seemed to adorn the poor cottage, which was a picture of neatness and order—a most beneficial example indeed to all the neighbours around her. Nor did her conduct fail to meet its reward, in securing the esteem and love of all who knew her. She appeared to distrust no one, and her child-like and loving spirit was respected by all but her brutal husband. Other wives afflicted in like manner learnt to bear their misfortunes with equanimity, from her bright example of patience and resignation. At length from brutal treatment and hard living her health gave way, and daily increasing blindness prevented her gaining as usual the small pittance which supported her. Yet she moved about with quietness and sweetness, and no one would have believed the extent of her sufferings, had not accident revealed them. Then a friend appeared, in the daughter of a lady, in whose house Jane had acted as nurse before her marriage. This friend at once took the only step which appeared advisable. She quietly removed Jane from the cottage in which she had suffered so much, and took her to her own home. The poor, faithful nurse said not a word in opposition, but allowed her young mistress, whom she had always regarded as her child, to do with her just as she pleased. "It is all right," I suppose, was the constant rejoinder; "God is good in sending friends when I can do no more for myself." At the new home in which she was placed every care and comfort awaited her. She had an attic to herself, in which she was allowed to deposit all her goods and chattels. What little assistance she could give the servants was permitted her to do, but no work was required by her kind mistress, unless she wished to perform it. About a year after her establishment in her new home, the young lady who had so kindly taken charge of her dear old nurse was married. At first the event seemed to affect Jane but little. Her manners and words were so gentle, that few changes were ever observed in her demeanour. But gradually the evidence of a secret grief told upon her weakened frame. Almost imperceptibly she declined in health. In six months her frame was as attenuated as it could well be, and one morning her kind friends found her too weak to rise from her bed. They immediately sent for "her child, dear Miss E—," as Jane persisted in calling her. Through the night the kind friend travelled, to be in time to soothe the last moments of her much beloved nurse. The morning arose bright and clear; all nature was beautiful and smiling. A robin sang its loudest notes near an open window of the room in which lay the true image of a faithful Christian spirit, returning to the God who gave it. The countenance was calm and happy as usual, and she smiled as she listened to the prayers for the dying, earnestly offered by the master of the house. He was also a minister of a despised faith; and it appeared that some strangers of

another persuasion had visited Jane, to persuade her that all he said was wrong. But this faith had supported her throughout her sufferings, and looking at her master, she said, with her usual simplicity and child-like trust, "Oh, Sir, I suppose it is all right." At about ten minutes before the arrival of "her child" a change came over her. She pressed the hand of a weeping sister of the family, feebly articulated "Dear Miss E—," and sank to rest. When Mrs. L—. arrived, all was over. The distress of the kind friend may be well imagined. But the remembrance "of the just is blessed;" and the review of a life so innocent and pure, and of a spirit so faithful and true, consoled the mourner, and led her only the more to cling to that faith which had thus a power to encircle with a glorious robe of righteousness one of the meekest and lowliest of the earth.

Truth.—The principle of truth is above all others, one that should be deeply rooted in the human heart. Without it no worth can be genuine, no motive can be relied on, no action can be truly noble. Falsehood of any kind is despised both by God and man. A man of truth is respected by all, but a liar is ranked with the lowest of the earth. People may be false in action as well as in words. Our Lord especially condemns all hypocrites and deceivers. "Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also." There are only two instances of *immediate* punishment of crime in the New Testament, and the most striking is that of the death of Annanias and Sapphira for uttering a lie. It was the noblest praise of the Grecian General, Epaminondas, that he was never known to utter a falsehood. Miss Edgeworth has an excellent little tale, entitled "The liar and the boy of truth," which all children would do well to read. Mrs. Opie, who has written so many interesting books, in a little work on Insincerity, relates an instance of deceit in some young people who flattered and praised an old lady to her face, while they ridiculed and jocosed her behind her back. Unfortunately she saw them making grimaces one day in a mirror, and her love and affection was quickly turned into contempt and dislike. The finest instance of adherence to truth has been exemplified in a work by Sir Walter Scott; it is founded on fact, and can be vouched for by all who visit Edinburgh, as the cottage is still shown, once inhabited by the rustic heroine, whose noble firmness was proof against the strongest temptation to violate her integrity. A word would have saved her sister's life in a court of trial, and yet she calmly forbore to utter it. Her love for that sister was strong as death, and yet she withstood all the pleadings of her own fond heart. But when her sister was conveyed again to prison, under sentence of death, I tell you what Jeanie did. She went home, packed up the few articles which belonged to her, and set out alone and on foot to solicit her sister's pardon from the king himself. Many were the perils and dangers which the faithful sister underwent; and many were the difficulties she encountered in being admitted to the presence of royalty, but faith and hope supported her throughout, and perseverance overcame all obstacles. The pardon was obtained, and she returned home just in time to prevent the execution of her sister.

Hope.—The bright and cheering principle of hope in the mind requires cultivation as much as, or more, than any other feeling. We are often prone to despond and to fret at trifles. Our resolution fails us when most we require it, and we sink under difficulties which, by the help of a hopeful and cheerful spirit, might be overcome at once. One of our truest and healthiest poets points to the only source whence a bright and certain hope can be obtained:

"One adequate support
For the calamities of mortal life
Exists; one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.
The dart of anguish fix not where the seat
Of suffering hath been thoroughly fortified
By acquiescence in the will supreme
For time and for eternity; by faith,
Faith absolute in God; enduring hope,

And the defence that lives in boundless love
Of his perfections; with habitual dread
Of aught unworthily conceived, endured
Impatiently; ill-done, or left undone,
To the dishonour of his holy name.
Soul of our soul, and safeguard of the world!
Sustain, Thou only canst, the sick of heart;
Restore their wonted spirits, and recall
Their lost affections unto Thee and Thine!"

Again, he says:

"Inspire me with ability to seek
Repose and hope among celestial things—
Father of heaven and earth! and I am rich,
And will possess my portion in content!"

Hope we may call the foundation of Faith; for "Faith is the substance of things hoped for, the evidence of things not seen." A hopeful and cheerful spirit is one approved of by God and man. How many have been supported through innumerable trials by this feeling of hope, while others have sunk into disgrace and ruin by giving way to despair. "Hope on, hope ever," is the title of one of Mrs. Howitt's interesting little tales. It should be the motto of all who are suffering under the difficulties and trials of life. People who have to labour for their daily bread are peculiarly liable to sink under the continual discouragements of want and privation. But a noble Faith in Divine Providence, and a Hope in the future and blessed reward of well-doing, supports the Christian labourer in this life, as well as in a better, by the consciousness of acting as in the immediate presence of God.

Charity.—"Now abideth faith, hope, charity, these three; but the greatest of these is charity." The beautiful chapter from which these words are taken contains the clearest and most emphatic exemplification of charity or love enjoined in its widest sense. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." From this chapter we learn evidently that charity does not consist in alms-giving alone. God looketh into the heart, and knows the motive from which we are kind to others. If any motive but that of pure love and disinterestedness exists, it cannot be considered true charity. Amongst the greatest sins against charity may be classed evil-speaking and slandering. We are too apt to look on the sins and failings of others with censoriousness, and to speak of their existence with bitterness and animosity. When he suffers the bitter fruit of his fault, we enjoy a secret satisfaction which is of the nature of revenge. True piety, on the other hand, mourns over sin, and mourns equally with the tenderest compassion over the sad prospects of the sinner. She speaks of the guilt or the errors of the absent very seldom, and then with no irritation or secret satisfaction. And when she is in the presence of one whose sins or follies she mourns, the real spontaneous feelings of her heart give an expression of honest kindness and interest to her countenance, and a friendly tone to her voice. The sin which she laments she does not look upon as an offence against herself, which arouses hatred and hostility, but as a source of evil and danger which awakens compassion and benevolent regard. Our Saviour expressed it exactly, when he saw before him the crowded city of Jerusalem, standing out upon its hills in beauty and grandeur, and then looking forward a few short years, beheld, with his prophetic eye, the flames bursting forth from its thousand dwellings, and roaring around the walls of the temple of God. He expressed exactly the feeling I have been attempting to describe, when he said, with the most heartfelt sorrow, "Oh, Jerusalem, Jerusalem, how gladly would I have protected thee, but thou wouldst not." It was the city which had killed the prophets, and stoned the messengers from heaven; and the time was drawing nigh when he himself was to be led forth from the gates, condemned to death. But there was no malignant satisfaction in the Saviour's heart, as he looked forward to its approaching overthrow. The just retribution for her awful crimes he mourned over, as a destruction which he would have gladly stayed. We must not forget, however, good deeds, and kind manners, as well as

benevolent thoughts towards our neighbours. Our Lord commended the poor widow who cast two mites into the treasury, "being all that she had;" and when the rich young man said that "All the commandments he had kept from his youth," our Saviour then said, "Sell all that thou hast, and give to the poor, and follow me." For the manner in which these good deeds must be done by all, of whatever condition they may be, our Lord said, "Let him deny himself, and take up his cross and follow me." Self-denial is a sure characteristic of true charity. A child restrains his appetite for good things, and spends the money given him in gifts to the poor; he labours with his own hands for their benefit; he cheers with kind words; he consoles the sick by his tenderness and love; he learns to rejoice with those that rejoice, and to weep with those that weep. His love is overflowing for all; his charity never faileth.

To be continued.

GOD-LIKE SUBMISSION.

By Paul Gerhardt — 1653.

What pleases God, O pious soul,
Accept with joy; though thunders roll
And tempests lower on every side,
Thou knowest nought can thee betide
But pleases God.

The best will is our Father's will,
And we may rest there calm and still;
Oh, make it hour by hour thine own,
And for nought but that alone
Which pleases God.

His thought is aye the wisest thought;
How oft man's wisdom comes to nought!
Mistake or weakness in it lurks,
It brings forth ill, and seldom works
What pleases God.

His mind is aye the gentlest mind;
His will and deeds are ever kind;
He blesses when against us speaks
The evil world, that rarely speaks
What pleases God.

His heart is aye the trust heart;
He bids all woe and harm depart;
Defending, shielding day and night
The man who knows and loves aright
What pleases God.

He governs all things here below;
In him lie all our weal or woe;
He bears the world within his hand,
And so to us bear sea and land
What pleases God.

And o'er his children all he yearns,
And when to evil ways one turns
The Father's rod oft smiteth sore,
Until we learn to do once more
What pleases God.

What most would profit us he knows,
And ne'er denies aught good to those
Who with their utmost strength pursue
The right, and only care to do
What pleases God.

If this be so, then, world, from me
Keep, if thou wilt, what pleases thee;
But thou, my soul, be well content
With God and all things he hath sent,
As pleases God.

And must thou suffer here and there,
Cling but the firmer to his care;
For all things are beneath his sway,
And must in very truth obey
What pleases God.

True faith will grasp his mercy fast,
And hope bring patience at the last;
Then both within my heart enshrine—
So shall the heritage be thine
That pleases God.

To thee for ever shall be given
A kingdom and a throne in heaven;
And there shall be fulfilled in thee,
And thou shalt taste, and hear, and see
What pleases God.

THE KINDNESS OF DEATH.

The following lines are from a poem on the "Death of a Young Lady," by Hartley Coleridge:

As round the rose its soft perfume,
Sweet love around her floated;
Beloved she grew, while mortal doom
Crept on, unfelt, unnoted.
Love was her guardian angel here;
But Love to Death resigned her:
Though Love was kind, why should we fear
But holy Death is kinder?

KISS ME, MAMMA, DO KISS ME.

The child was so sensitive—so like that little shrinking plant that curls at the breath and shuts its heart from the light. The only beauties she possessed were an exceedingly transparent skin, and the most mournful blue eyes. I had been trained by a strict, stern, conscientious mother. I was a tardy plant, rebounding at every shock; misfortune could not daunt, though discipline tamed me. I fancied, alas, that I must go through the same routine with this delicate creature, so one day when she displeased me exceedingly by repeating an offence, I was determined to punish her severely. I was very serious all day, and on sending her to her little couch said—

"Now, my daughter, to punish you, and show you how very, very naughty you have been, I shall not kiss you to-night."

She stood looking at me, astonishment personified, with her great mournful eyes wide open. I suppose she had forgotten her misconduct till then; and I left her with big tears dropping down her cheeks, and her lips quivering. Presently I was sent for—"Oh, mamma, you will kiss me. I can't go to sleep if you don't," she sobbed, every tone of her voice trembling, as she held out her hands.

Now came the struggle between love and what I falsely termed duty. My heart said, Give her the kiss of peace; my stern nature urged me to persist in my correction, that I might impress the fault upon her mind. That is the way I had been trained until I was a submissive child, and I remembered how often I had thanked my mother since for her straightforward course. I knelt by her bed—"Mother can't kiss you, Ellen," I whispered, though every word choked me. Her hand touched mine; it was very hot; but I attributed it to her excitement. She turned her grieved face to the wall. I blamed myself, the fragile form shook so with suppressed sobs, and saying, "Mother hopes Ellen will mind her better after this," left the room for the night.

It might have been about twelve when I was awakened by the nurse. Apprehensive, I ran to the child's chamber. I had had a fearful dream. Ellen did not know me. She was sitting up, crimsoned from the forehead to the throat, her eyes so bright that I almost drew back aghast at their glance. From that night a raging fever drank up her life—and what do you think was the incessant plaint poured into my anguished heart? "Oh, kiss me, mother, *do* kiss me. I *can't* go to sleep. You'll kiss your little Ellen, won't you? I *can't* go to sleep. I won't be naughty, if you'll kiss me. Oh! kiss me, dear mamma, I *can't* go to sleep."

Holy little child, she did go to sleep one gray morning, and never woke again—never. Her hand was locked in mine, and all my veins grew icy with its gradual chill. Faintly the light faded out in the beautiful eyes—whiter and whiter grew the tremulous lips. She never knew me, but with her last breath whispered, "I will be good, mother, if you will only forgive me."

Kiss her! God knows how passionate and unavailing were my kisses upon her cheek after that fatal night. God knows how wild were my prayers that she might know, if only once, that I would have yielded up my very life could I have asked forgiveness of that sweet child.

Well, grief is unavailing now. She lies in her little tomb; there is a marble urn at her head and a rose-bush at her feet—there grow sweet summer flowers; there waves the gentle grass; there birds sing their matins and vespers; there the blue sky shone down to-day, and there lies the freshness of my heart.

Parents, you should have heard the pathos in the voice of that stricken mother, as she said, "There are plants that spring into great vigour if the heavy pressure of a footstep crush them; but, oh! there are others that even the pearls of the light dew bend to the earth."

TEXTS EXPLAINED.

EXCLUSION FROM THE KINGDOM.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven."—Matt. v. 20.

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; But the children of the kingdom of heaven shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Matt. viii. 11, 12.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."—Matt. xix. 23, 24.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. vi. 9, 10.

We propose first to examine the phrases *Kingdom of God*, and *Kingdom of Heaven;* and second, to explain the texts now quoted in which these phrases occur.

I. These texts, with others of a like class, are often cited as disproving the ultimate salvation of all men, and are supposed to teach the final exclusion of a part of mankind from heaven. Sometimes they are quoted with comments such as these: Our Saviour testifies that some shall be cast out of his kingdom, but Universalism declares that all souls shall ultimately inherit that kingdom. Our Saviour testifies that men must be converted or born again, in order to enter his kingdom, but Universalism declares that the whole human race, without the loss of a single member, shall finally partake of its bliss and peace. Paul testifies that no adulterer, or drunkard, or idolater, nor any unrighteous man shall go into the kingdom of God, while Universalism boldy affirms that everybody shall finally reach heaven. Thus Universalism and the Bible directly contradict each other.

2. Believers in endless misery, and believers

in the destruction of the wicked, who adduce such texts and arguments against Universalism, do this under the impression that the phrases *Kingdom of God*, and *Kingdom of Heaven* invariably denote the *future* or *immortal life*, the state of everlasting happiness beyond the grave. In their view, to enter the kingdom of God is the same as to enter heaven or to inherit eternal life in the world to come. To be *cast out* of the kingdom of God is to be shut away from heaven, and to be consigned to endless death or woe. They understand Jesus to teach that unless men are born again in this present world they cannot be saved in the next world, as they suppose Paul affirms that those who die drunkards, or die idolaters, must necessarily remain out of the kingdom of God,—that is, out of heaven, for ever.

3. But do these phrases Kingdom of God and Kingdom of Heaven refer to the next world, or the immortal state? John the Baptist said (Matt. iii. 2), "The kingdom of Heaven *is at hand*." Jesus re-utterred the same words: "The kingdom of Heaven *is at hand*."—Matt. iv. 17. Did they mean that the next world, or the immortal state, was then at hand? In Matt. xiii. the kingdom of heaven is likened to a field in which *wheat* and *tares* are found growing together. Do wheat and tares grow side by side in heaven? In the same chapter, again, the kingdom of heaven is likened to a *net* containing fish *good* and *bad*. Are there good and bad fish in heaven? In Matt. xxv. the kingdom of heaven is compared to ten virgins, five *wise* and five *foolish*. Are there five wise and five foolish virgins in heaven? In Matt. viii. we are told that the *children of the kingdom* shall be *cast out* into outer darkness. This certainly implies at one time a possession of that kingdom. They were then *in the kingdom*, but were to be cast out. Do those who quote this text against us suppose that souls which have once actually entered heaven will be afterwards cast out? The texts to which we here allude must convince any intelligent mind that these phrases do *not* denote the future world, or the state of immortal blessedness beyond the grave. And a correct understanding of these expressions, a proper view of their Scriptural meaning, will throw an entirely different light upon the texts now in hand, and show that they do not either in spirit or letter conflict with the idea of the final salvation of all men. For if the kingdom of heaven *is in this present world*, then the declarations that some classes of men shall be excluded from that kingdom, or that others shall be cast out of that kingdom, do not prove that any man will be endlessly put away from the peace and blessedness of the heavenly state.

4. A careful examination of the New Testament will show us that by the kingdom of God, kingdom of heaven, and kingdom of the Son of man,—identical phrases—we are to understand *the reign of Christ*. The Old Testament writers speak of the coming Messiah *as a King*. To him, it is said, "a kingdom shall be given,"..... "all people and kings shall serve him,"..... "he shall reign from the river unto the ends of the earth,"..... "he shall not fail nor be discouraged until he hath *set judgment in the earth*, and the isles shall wait for his law." Now observe that John at the commencement of his ministry, and Jesus at the beginning of his, and the apostles as they went forth to teach in Jesus' name, all cried, "The kingdom of heaven *is at hand*." This kingdom was then to appear among men. It was to be established on the earth. The time was at hand. Jesus came not to raise and command armies, not to wield the sword, nor to rule by outward and physical force. Still he was to establish his kingdom here, and to reign upon the earth. We must interpret these words, therefore, in a moral or spiritual sense. His kingdom is in the human heart. He reigns over the souls of men. For when the Jews and the disciples were looking for an outward and visible kingdom, Jesus corrected their error in the plainest terms, saying, "The kingdom of God cometh not with observation, neither shall they say, Lo, here, or Lo, there, for the kingdom of God is within you."—Luke xvii. 20, 21. A new religious dispensation was about to commence. God was its Author. It was to be established by his protection and guidance, and by its spirit and principles was ultimately, as leaven operates upon the meal, to leaven the whole world. And this new dispensation was uniformly called the reign or kingdom of Christ, or the kingdom of God. God was thus to rule over and subjugate the world by the mission, by the truth and spirit of Jesus Christ. Viewed in this light, the kingdom of God does not denote at all the immortal world. We cannot find that it ever bears that signification. But these phrases have different shades of meaning, though they all involve, plainly enough, the primary idea we have now set forth.

(a.) They stand for the Christian faith, or all the laws and principles, or truths, embodied in the Gospel. "I must preach the kingdom of God in other cities also."—Luke iv. 43.

(b.) They refer to the visible community of Christian believers, the Church as we say, or the people as a body, who profess Christianity.—Matt. xiii. Thus the kingdom of heaven contains good and bad, as the field had wheat and tares, and the net contained both good fish and bad. It has also the five wise, and the five foolish virgins. And the Jews who were nominally in the kingdom, or to whom a special administration of divine truth had been given, were to be *cast out* of the kingdom, while the Gentiles were to be gathered in.

(c.) Then they denote the reign or dominion of God and Christ in the souls of men. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit."—Rom. xiv. 17. "And (the passage has before been cited) the kingdom of God is within you."—Luke xvii. 21. Thus the kingdom of God is not an outward kingdom, nor a local or visible thing. It is *in* this world, but not *of* it, in character, affection, or aim. It is an inward, moral kingdom. The man who believes in and follows Christ, in spirit and life dwells in that kingdom, renders to him the allegiance of his soul, is subject to his dominion, and finds in that subjection righteousness, peace, and eternal life. This kingdom Jesus came into this world to set up. When John the Baptist preached, it was

near at hand. And we enter into it to-day, as we imbibe its truths, and conform to its spirit, and fulfil its commands. And unbelief and disobedience exclude us. No man has any share in that kingdom, or can have but as he obeys the truth, and possesses the spirit of Jesus Christ. Yet he who was not in that kingdom yesterday may enter it to-day, and he who is in that kingdom to-day, by apostacy from the truth, or by wicked works, may be cast out of that kingdom to-morrow. We are in it or out of it, as we assimilate or fail to assimilate to the truth, temper, spirit, and life of Christ. Still the fact of present or temporary exclusion does not prove the final perdition or the endless misery of a single soul that God has made.

II. We scarce need now take up separately the texts cited at the head of this article. The general principles we have given will explain them all. To some minds, however, they may be of no little service. We will be very brief.

Matt. v. 20.

The righteousness of the Scribes was outward, legal, ceremonial. Jesus taught a purer faith, and established a higher standard of righteousness or piety. He demanded purity, justice, truth, love. Unless his followers were born of a different spirit from the Scribes and Pharisees, they could not share the life or blessedness of his kingdom, could not become his faithful and accepted disciples. The declaration is not that they should never be saved from their sins, or excluded from heaven, but it shows the nature or character of Christ's reign, and assures them what they must become in order to enter into the kingdom which he had come upon the earth to establish.

Matt. viii. 11, 12.

Look at the context. A centurion, a Roman officer, had been brought to believe in Jesus. And on the conversion of this Gentile, Jesus declares that many shall come from Gentile lands, and enter into the kingdom, while the *Jews* should be cast out. Dr. Whitby says, "To lie down (so is the term more properly rendered, as the Jews reclined at their feasts), with Abraham and Isaac and Jacob in the kingdom of heaven doth not here signify the enjoying eternal happiness with them in heaven, but only to become the sons of Abraham through faith." We may add that this casting away of the Jews, according to Paul (see Rom. xi.), was not final. When the fulness of the Gentiles shall come in, then *all Israel shall be saved.*

Matt. xviii. 3.

The disciples of Jesus, in common with the Jews, looked for an outward, temporal kingdom. And they were full of ambition and strife, disputing who should be the greatest (not in heaven, surely), but in the kingdom they were expecting the Messiah to bring upon the earth. Jesus assures them they must be converted, changed in mind and heart, that they must lay aside their dreams of wealth and power, and become meek and humble as little children in order to enter his kingdom, or become his disciples.

Mat. xix. 23, 24.

The thought is plain. At all times it is difficult for those whose hearts are placed upon riches to become the disciples of Christ. But in those days of danger and persecution, when those who followed Jesus were excommunicated from the Jewish Church, and deprived of their possessions, it was not to be looked for, that men of great wealth, loving their wealth, should become subjects of his kingdom.

John iii. 3.

Nicodemus, as a Jew, thought himself by birth ready to welcome the Messiah, and enter into his kingdom whenever he should appear. But Jesus showed Nicodemus not only that he must change or enlarge his faith, but be renewed in the inner man, assimilated to his temper or spirit, before he could become his disciple. Let our young readers specially note that Jesus does not say, "Unless a man is born again *in this world* he never can be, or he *can never enter heaven hereafter.*" Nicodemus was born a Jew. That was his religion by birth-right. He must renounce Judaism, and like the worldly and ambitious disciples become as a little child, humble, meek, and loving, a new man, in order to enter into that spiritual kingdom of which Jesus was the head.

1 Cor. vi. 9, 10.

The apostle rebukes the disciples at Corinth for their vices and crimes. He dwells upon the nature of Christ's kingdom. It is pure. It consists of righteousness, peace, and joy. No man of evil life or heart can be a subject of that kingdom. Nothing impure or unclean can enter it. They must control their passions, and be renewed in the temper and spirit of their lives, transformed in character and purpose, or they could not see that kingdom or share in its spiritual and heavenly enjoyments.

III. These few comments, we trust, will fully explain these various texts.

(1.) We are not to understand by the Kingdom of God the immortal life. That Kingdom is here on the earth. *It is the reign of Christ.*

(2.) By a moral resemblance to Jesus, a participation in his truth, spirit, life, only do we or can we enter into that Kingdom.

(3.) The disobedient and wicked are now shut out of that kingdom, and know not or never can know its happiness or peace. Nothing unclean can have ever any place therein. No *sinner* can enter into God's kingdom here, or into heaven hereafter.

(4.) But it does not follow that those who are now wicked can never be saved from their wickedness, or that those who are not now in the kingdom, or who die out of it, will be eternally excluded therefrom. For the blessed promise is, that Jesus shall destroy sin and death, and draw all men unto himself. And they who are vile and wicked now, shall be washed and cleansed, and subdued by Christ unto God. Then shall Christ's Kingdom come when all hearts are subdued and saved and God be All in all.—1 Cor. 15.—*Star of the West.*

WORKING FOR GOD.

THE following poem is found in a Roman Catholic work, containing all the hymns of the Roman Breviary and Missal:

Oh! it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart!

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or He deserts us at that hour
The fight is almost lost;
And seems to leave us to ourselves
Just when we need Him most.

Ill masters good; good seems to change
To ill with greater ease;
And, worst of all, the good with good
Is at cross purposes.

It is not so, but so it looks,
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above—
Far above reason's height, and reached
Only by childlike love.

The look, the fashion of God's ways
Love's life-long study are;
She can be bold, and guess, and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science, too,
In her simplicity.

Workman of God! oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Oh, blessed is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible.

And blessed is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!

Oh! learn to scorn the praise of men!
Oh, learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways;
And of all things on earth, least like
What men agree to praise.

Muse on his justice, downcast soul!
Muse, and take better heart;
Back with thine angel to the field;
Good luck shall crown thy part!

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

RULES FOR HOME EDUCATION.

THE following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1. From your children's earliest infancy, inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything, unless you are sure you can give them what you promise.

4. If you tell a child to do anything, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them perceive that they can vex you, or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time, what you have at another time, under the same circumstances, forbidden.

11. Teach them that the only sure and easy way to appear good, is to be good.

12. Accustom them to make their little recitals the perfect truth.

13. Never allow of tale-bearing.

14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.

ORTHODOXY BECOMING UNPOPULAR.

IT is even boasted by the enemies of evangelical religion, as one of the favourable signs of the times, that the stern orthodoxy of a former day has been obliged, under the pressure of public sentiment and the increase of light, to soften down or conceal some of its more severe and offensive points, and to be more pliant and accommodating in its inculcations from the pulpit. This I fear is true to an extent which a due regard for the teachings of God's word and the interests of religion would by no means justify. I very much doubt whether the famous sermon of President Edwards, on sinners in the hands of an angry God, preached with such overwhelming effect to the people in Enfield, would be tolerated in many of our congregations at the present day; and sure I am that the sermon of Richard Baxter, on repentance, preached before the House of Commons, 1660, would be thought by many quite out of date, and too old-fashioned and honest to be addressed to a modern legislature, or to the refined and learned audiences of our times.—*Dr. Hawes.*

WAYSIDE GATHERINGS.

A Composed Mind.—The more sedate and composed our spirits are, the better prepared they are for divine discoveries. Let all tumultuous thoughts and passions be kept under, and everything be quiet and serene in the soul, and then we are fit to hear from God. All must be silent when he speaks.—*Matthew Henry.*

Teaching Children.—Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle and patient means to curb his temper. If he is greedy, cultivate liberality in him. If he is sulky, charm him out of it by encouraging frank, good humour. If he is indolent, accustom him to exertion. If pride makes his obedience reluctant, subdue him by counsel or discipline. In short, give your children a habit of overcoming their besetting sin.

Stopped his Paper.—Whittier, the Quaker poet, was sitting in his always sociable mood at one of the newspaper offices one day, when the conversation turned upon newspapers, and a purse-proud, puffy old burgher began telling how he had been for some time a subscriber to the ———, but on a recent occasion, from some miff or other, he had stopped it. The poet's eye twinkled with mischievous humour, as he replied, "I fear, friend, thy loss was greater than theirs." —*Winsted Herald.*

Stability of Things in England.—In one of his lectures, Mr. Emerson, of America, tells a story to exemplify the stability of things in England. He says that William, of Wykeham, about the year 1050, endowed a house in the neighbourhood of Winchester, to provide a measure of beer and a sufficiency of bread to every one who asked for it for ever; and when Mr. Emerson was in England, he was curious to test that good man's credit, and he knocked at the door, proferred his question, and received his measure of beer and quantity of bread, though its owner has been dead 806 years.

The late Rev. Dr. Thom, of Liverpool.—"It will be difficult in a short space to give an intelligible statement of the religious creed of Dr. Thom, which he usually designated, 'Modified Universalism.' He, however, professed to adopt as its infallible basis the Holy Scriptures, and agreed in all essential points with the Westminster 'Confession of Faith.' Altogether, Dr. Thom's theory was peculiar to itself, and whatever opinion may be formed of it, no one can doubt the sincerity of its author, remembering the great personal sacrifices which he made in order to obtain free expression to his views. It is recorded in his works that he carried on an extensive correspondence with the Universalists of America, but latterly he declined all religious connection with them, owing to their Socinian sentiments." The above is from a Liverpool paper, and states a fact which testifies to the change come over the Universalists. They hold to the Bible and the Bible only, and thus they have drifted away from Trinitarianism. Dr. Thom's was an exceptional case.

After the Jewish Persuasion.—A gentleman passing the spot where the workmen were erecting a handsome Unitarian Chapel in London, asked one of the men for what denomination the building was intended. The man said "he was not sure what they called them, but they were something after the Jewish persuasion."

Everlasting Punishment.—"Sambo, what you tink ob de futur state?" "I tink him berry long one!" "But, I mean do you tink de wicked will be condigned to eberlastin' misery?" "I don't tink no such ting. I tink Gabriel 'minister de oaf and let em go!" Sambo is not far from the truth. Sincere repentance will ever be accepted. "God will not cast off for ever."

An Interesting Chapter.—It was the practice of an eccentric Irish divine to read a chapter before the sermon; and, to the amazement of his auditory, he requested them to read with him one day, "for edification," the first twenty-seven verses of the tenth chapter of Nehemiah. He might as well have asked them to read the first twenty-seven pages of a Sanscrit lexicon. But the doctor went on with the chapter, and, as he enunciated, in his own mouthy and sonorous way, one strange-sounding word after another, "Meremonth—Magplash—Meshezaheel—Hashabnab," every eye was strained to the pulpit, hardly a soul, for sheer wonderment, venturing to draw his breath. At the end of the last verse, the reader put on one of his grimmist looks: "You will have got as much good," he exclaimed, "my attentive hearers, from this chapter, as ye seem to have got from any chapter I ever read to you, and ye will carry home as much of it, and ye will carry as much of it in your daily practice."

Peters's Machine for Microscopic Writing, combining Ibbetson's Geometric Chuck.—With this machine an almost endless diversity of beautiful and complex curves, including any combination of bicircloids, can be produced, with wonderful precision and minuteness, within a circle the fiftieth of an inch in diameter. A disk the one hundredth of an inch in diameter appears to the unaided eye as a mere point, yet that point will contain five circles of the three hundredth of an inch, and in one of those circles, about the size of a transverse section of the human hair, the Lord's Prayer can be written and read. It has been legibly written also in the three hundred and fifty-six thousandth part of an inch. The words, *Matthew Marshall, Bank of England,* have been written in the two-and-a-half-millionth part of an inch; and a calculation has been made that with this machine the entire Bible might be written twenty-two times in the space of a square inch. It has been suggested that microscopic writing on some part of a bank-note known only to the issuers would render forgery easy of detection; and that dispatches microscopically written might be conveyed, without difficulty or suspicion, in an enemy's country.

All Letters, Post-Office Orders, &c., to be addressed to Robert Spears, 39, Stamford-street, London, S.

Printed by W. Robinson, High-street, Stockton.